



# The Latter Rain Kwangel

The days of Heaven on Earth

## In Remembrance of Me

I hungered long; my heart cried out for food.  
Unsatisfied, I turned from stores of earth,  
For they had naught to give to feed my soul.  
The world with barns well filled lay sore in dearth.  
The pangs of hunger bid me cry to God.  
He heard and fed me in His own good time  
With portions from His hands—most costly food—  
None other than immortal bread and wine.

The food was not preserved in well-shaped loaves.  
The bread must needs be broken if it feeds  
And truly ministers the life divine.  
So broken I must follow where He leads  
In paths from which by nature I would shrink  
And know His grace sufficient is for me.  
Now as I eat the broken bread, He says,  
"Take, This do ye in remembrance of Me."

He also gives me drink when'er I thirst.  
I see the cup He holds with tender hand.  
My trembling lips now press it and I drink.  
The bitterness I do not understand.  
The mystery of pain is mine to share  
With Him who giveth grace to me.  
A secret joy is mine to hear Him say,  
"Drink—This do ye in remembrance of Me."  
J. W. F.

Ask Ye of the LORD Rain in the Time of the Latter Rain

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**Convention Jottings**

THE Stone Church Convention came to a close on June 11th but in the hearts and lives of those who were privileged to partake of the messages, it still lives on. The truths of God's Word as given by Mr. J. W. Follette are echoing and re-echoing within the corridors of human hearts and we believe many a life has been lined up anew against God's great yardstick—the Word of God.

"What were the results of the campaign?" someone may ask. As for immediate, perceptible results, they were few, but none other than God can measure the inward work that was accomplished. It was a convention when motives were changed from those of self-seeking to those which would glorify God; days when inner chambers of the heart were dedicated anew for His disposal and when consecrations ascended as sweet incense from the altar of hearts broken before God.

On the closing night of the convention Mr. Follette related some of God's strange and wonderful dealings with him, to a capacity crowd and as we listened to the romance of a soul in the hands of God we marvelled at the strange methods which the Divine Potter used in molding and shaping a human life.

**Special Offer**

Through the channels of THE LATTER RAIN EVANGEL these choice and illuminating messages will be passed on to our readers scattered throughout the world and we have no hesitancy in saying that we believe a great many rare spiritual feasts are in store for them. To make it possible for our subscribers to send the paper to many friends and relatives, and also to introduce the paper into new homes, we are making a special offer and will send the paper from now till the end of the year, six months, for only 50c to every new reader. This is your opportunity to invest for God and sow the precious Gospel seed through the printed page. Send in as many subscriptions at this special rate as you find possible, then water the seed with your prayers and on that great day of rewards you will find placed to your credit a host of never dying souls.

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Still another treat awaits our readers in the timely articles and reports given at the Lake Geneva Camp and Bible Conference, now in session. During the coming months every issue will contain some of the choicest sermons and testimonies and these, together with other special features will make the paper of great value and untold spiritual blessing to every reader.

## Steps in Obedience that Brought the Miracle

Separation Determines Your Depth

John Wright Follette in the Stone Church Convention



LET us take for our lesson tonight the story of the miraculous draught of fishes as found in the fifth chapter of the Gospel of Luke. The Gospel of Luke portrays the human element in the life of Christ. Luke had many dealings with humanity and in his narrative he gives many of the human aspects of the Lord. If you do not love humanity you are not much of a Christian. You must love humanity for the sake of Jesus. A real Christian will love all humanity because he senses its desperate need and his great desire is to bring lives into vital touch with Christ.

The first thing most people notice in this story is that Jesus is to work a miracle, which, of course, is true. Miracles have a strong appeal for some people. I am not of that class. I consider them very wonderful but they are not of the most tremendous importance in the world. We will settle it that there was a miracle, that they got a marvelous draught of fishes, and then we can get at the things which are vital.

Before the Lord works that miracle, before He allows that marvelous manifestation of His divine power to come forth, what does He do with this group of people? He gives them His Word; He feeds them, teaching and opening up to them the Word, and then He says, as it were, "Now we will have some dessert," and He gives them a miracle. Many people want the miracle without the real food, but the Lord laid little emphasis upon the physical manifestation of miracle working power. The miracle was simply the bell in the steeple which was ringing to call the attention of the people from other things which occupied them. But suppose the bell in the steeple should ring to call the people to church, and when they came they would hear only the bell ring and find no feast spread for them. What a disappointment that would be! Why does the bell ring? Because something far greater and more important than the ringing of the bell is to take place in the church. You simply ring the bell to attract their attention to something vital—the message which is to come forth in the church. Jesus wrought miracles but they were not as important as the truth which lay upon His heart. The people were not strengthened spiritually by the miracles they saw. Even Lazarus, who had

that stupendous miracle wrought on him, had to die over again. Do not misunderstand me. I believe in miracles. I have seen evidences of the supernatural too many times, in many marked ways, not to believe in it. But when we allow the miracle to be the thing upon which we rest and settle down we have made a failure of the whole thing and fallen far short of the true significance and the full meaning. The miracle is to arrest your attention from the things which are purely natural and show you the proof of divine power, the message with which He wants you to become familiar.

Now what precedes and what follows this miracle of the draught of fishes? A few days after, the fish perished but the divine illumination of truth remained; it had gripped their hearts and had radically changed them for the eternal ages to come.

Our verse says, "As the people pressed upon him to hear the word of God,"—I like that. Why? Because in a striking way we find the motive which drew them together. What was the motive that prompted their hearts? It was hunger. That awful hunger of the heart which is never satisfied by anything the world can offer because it can be supplied only by a divine and supernatural revelation and never by material means. These people had become dissatisfied with the things about them, and with things in the Jewish economy; and every time they got near Jesus they discovered a bit of truth which started them thinking and reasoning, and made them hungry. So they pressed upon Him to hear the Word which could satisfy them and bring them into vital touch with Christ.

Now in contrast, let us consider the motive that caused the people at another time to crowd in upon Him like a swarm of bees, at which time He did not satisfy them very much. He looked right at them and as much as said, "You would make me a bread and butter king." The motive that prompted them was material; they desired that He would become unto them a bread and butter king and have power over the other nations. Still another time, He looked upon them and said, "Ye seek me . . . because ye did eat of the loaves and were filled." He was not honored by that motive. It was never the fact that there was a large crowd to hear Him that honored Him. He would rather have had one woman at

the well who was actually hungry, and to whom He might impart truth, than five thousand around Him who simply wanted the loaves and fishes; so He gently rebuked them.

The study of the motives of those who crowded about our Lord is very interesting and I believe it would do us good to have our own motives analyzed sometimes. We are so easily deceived for our own hearts are most deceptive after all. I do not wonder that the Old Testament version of the heart is that it is sick and incurable. It is so incurable that He found it necessary to give us a new heart. Yes, the human heart is desperately sick and incurable. In the one crowd that gathered about the Lord, the motive that prompted them was purely materialistic but the other group had a good motive, that they might come in vital touch with Jesus and receive that for which their hearts hungered; so they pressed upon Him to hear the Word of God.

This is the day of big things. Aren't you weary of the bigness of things? The biggest building! The biggest crowd! And this desire for bigness has gotten into our religious circles until many are not satisfied unless they have the biggest campaign, the biggest building and all of that. It is not like the Lord. It is not like the Holy Ghost. I would not want to tell you what usually makes the big crowd but let me say it is very subtle. I am glad that it was spiritual hunger which made this particular crowd press in upon the Lord. When you are hungry you press up somewhere near the Lord. What does He do when they press around Him? Does He turn to them and, in an austere manner, say, "I am Jesus. I will now show you a miracle"? No, He doesn't stoop to such vulgarity. He wouldn't display His power in that way, but He sensed in their hearts a hunger and so He asks that He might sit down in the boat for He wanted to talk with them. They needed the message more than they needed the miracle and the same is true today but you cannot make people see it. They think if they could have about ten miracles the problem of their church could be settled. A thousand miracles would not settle it. It is the Word of God, the receiving of the truth that people need. This was the one revelation they needed. The Word of God must come first as the basis, the foundation. Without the Word of God we are not safe. I have had mighty manifestations of His power upon me; I have had supernatural visitations, playing and singing for an hour at a time in the Spirit, but all these take a secondary place to the Word of God. Do not belittle spiritual manifestations but keep them where they

belong. Remember, you cannot live on them or depend upon them. Yes, Christ has a miracle for them, but He will bring that out by and by. Why do so many people run off into fanaticism? Because they know not the Word of God. If they were grounded in the Word we would not be troubled with fanaticism. Why? Because the Word of God has a power over us as it is quickened by the Holy Spirit and brings into the life the fuller manifestation of the Lord.

How are we to live after being born of the Spirit, as little babes in Christ? By taking the sincere milk that we may grow thereby. What is the milk? His Word. What is the result? Growth. A blessing is very lovely but growth is of far greater importance. The question is not whether the baby thinks the milk tastes sweet, but, Is the milk doing the baby good so he can grow? Some people do not have much faith but a tremendous vision. There is a difference between having a vision and having real faith to actually bring that vision into an expression. You must visualize and then lay hold of it by faith. It is like getting healed; it is so easy to have faith for healing when you are well. But how do you get real faith? by going to the altar and asking the Lord for the gift of faith? It would be very lovely to get it by just saying, "Now Lord I take the gift of faith. Thank You, Lord." No. Faith cometh by hearing, and hearing by vision? No. Faith cometh by hearing and hearing by *revelation*? No. "Faith cometh by hearing and hearing by *the Word of God*." You cannot get away from the Word of God as the basis. Your faith will be built up only by the Word of God; it will be sustained and strengthened by a continual studying and eating of this Word. Jesus knew that and so He gave them the Word.

Now He has them in a good position, where their wills are surrendered to the Lord but there must come a further testing in order to develop them in their characters. Remember that the divine nature which has been imparted to you, and the development of your christian character are quite different. Your christian character is developed by a series of testings and provings. Salvation is becoming a new creature and is a gift received at a definite time; but you cannot go to the altar the next evening and say, "I will now become a fully developed Christian." That would be like a baby coming and saying, "I will now be a grandmother." There are laws in the spiritual world as well as in the physical and your christian experience is founded on and built up through a process of spiritual laws which are just

as exacting and real as any law in the natural world. There are laws in the physical world, which if disregarded make life unbearable, but if you become adjusted to them life will be tolerable to you. For instance we have the laws of gravitation, the laws of heat and cold, and these natural laws govern our every-day experiences. But many think when they come in the spiritual realm that because they are in grace they can disregard all laws. There are the laws of sacrifice, the law concerning consecration and concerning our obedience to Christ. All of these are divine, and the reason so many Christians never get anywhere in their christian experience is because they disregard these laws and then they wonder what is wrong with them. We must learn like children. Children have learned the laws of gravitation through experience; a little child will try to walk right off a high chair but when he falls he learns that there is such a thing as the law of gravitation, and if he adjusts himself to that law, life becomes livable to him. If we fail to obey the Spiritual laws we will find ourselves getting into trouble.

The Lord knew they needed the Word of God and now that their wills are surrendered and quickened by the power of the Word He wants to do something else. He puts their wills under the test. How did God start in the very beginning, with Adam and Eve, to develop them in character? He put them under a probationary law of testing. Why did they have to have that tree anyway when they were getting along so beautifully in the garden? It was divinely necessary; the law of probation must be enforced and God must prove and test them; He must give them some little occasion by which they must exercise their wills in obedience or disobedience. And it is obedience or disobedience in your heart today that will determine your christian character. We are still moving around in the garden. Don't you be deceived into thinking that you are in a strawberry patch. We will be in the garden until we come into the fulness of the stature of Christ. You can get blessed until you fall over in a trance and still find it necessary to be tested the next day. That is all a part of the program. Testings must come, examinations must come, for we are His workmanship and He has a perfect right to prove us.

Now what was the next thing He did? He entered into the ship "and prayed him that he would thrust out a little from the land... Now when he had left speaking, he said unto Simon, Launch out into the deep." To the Christian who has been fed by the Word and is now come

up to be tested He says, "Launch out into the deep." That is a command that calls for quick action on the part of your will. It is always so. It is a command. He doesn't counsel and say, "Now Simon, don't you think it would be a good thing to launch out into the deep?" There will always be a proving whether you will be obedient or disobedient and the result of either attitude which you take will make a lasting impression upon you, will stamp itself upon your character and you will be forever changed by whatever attitude you take in response to the command to launch out into the deep. "No man liveth unto himself" and there is no such thing as stagnation in the life of the Christian. We are in the school of discipline. I have been there for twenty-five years and have never had very many picnics in all of that experience. His commands, His demands, are good for us. God never comes down and says, "Follette, don't you think thus and so would be nice?" No, He says, "Follette, do this" or "do that." And He has a perfect right to do this if my will is surrendered to God, for I need His training and discipline. If I am obedient it will mean blessing and a building up in my christian character; if I am disobedient it means failure on my part, the devil will get the victory and the Lord will be put to shame.

"Launch out into the deep." How much depends upon our obedience! His command in your life may be one thing and in mine it may be quite another, but to all of us as Christians He is saying, "Launch out into the deep" for He needs to test the new strength we have gained after we have been illuminated by the Word and fed by that Word. You cannot have a revelation of truth which will have any power in your life but what God has a right to test you in it. You have a fresh revelation of Divine Healing. How are you to embrace it and believe it? By never having an attack? No, but by having a real hard attack for He needs to test your strength and your faith. You hear a message on consecration. Does God just let it slip by? No, He says, "Now launch out into the deep on that issue." So there are constant commands to us as Christians to launch out into the deep. He doesn't want us tied by the shore.

Now you may ask, But how deep do we have to go? That all depends upon one thing. Do you know what it is? It depends on how far you push out from the shore—that will determine the depth you reach. If you stay near the shore the depth will not be very great. If you push out one league from the shore your depth will be that much the greater, but if you push out a full

mile you will be in still greater depth. You cannot stay by the shore and yet be in a deep place, for you cannot be in two places at once. How deep do you want to go? I am reminded of the woman who came to Mr. Moody one time and said, "Mr. Moody, I would give the world to have an experience like yours." "Well" said Mr. Moody, "that is just what it cost me." People so many times say, "I would give anything to have such an experience." Well, you pay what it cost the other person and you may have it. How deep? It is determined by the separation you make.

Now what happens when the separation takes place? Did you ever notice, if on board a ship, what takes place as the ship pulls away from the shore? The Spirit gave me a lesson on this which I shall never forget. As the ship pulls out from the shore and you look back to the dock you can see the people on the shore; for a while they are quite distinct and you are able to see individual personalities. You recognize this person and that person; there is quite a distinction in the flesh. But as you push out and make a fuller separation all those faces finally blur into one mass of flesh and you discover that all mankind is, after all, but one flesh. All those distinctions which you made when you first met the Lord, lost their identity as you moved deeper into God; the things of the natural became one blurred mass and, as in the days of old, you will "have no confidence in the flesh." All those striking personalities to which you became so attached, and felt were so necessary to your growth, you will find becoming a part of that which is but natural and your desire is to see Jesus only. He is the One who occupies your vision and it will not be "good flesh" or "bad flesh" but all a part of humanity—just flesh; you see them as one group of the great human family but you see Jesus above them all. How well I remember when I began to move out and out in my separation—from the school chums, the college friends, and even spiritual helps, and all that which occupied my natural life! They began to get hazy and dim until I could say, "Lord, it is nothing but flesh and the things to which You have called me are in an entirely different realm." God would have us live in the Spirit where we see Jesus only.

He told them to push out from the shore, and the shore represents the things in life from which God is calling us. People have very peculiar ideas about the sin of the world—they think it consists of drinking a glass of beer, of playing cards, etc. If that is all the Lord is calling us

from it is just too bad! Let me tell you that as long as there are things which keep us from His highest will, He is calling upon us to make a separation. If they are not included in the things which God wants you to have, you must leave them on the shore. Haven't you ever had to leave a number of things which were perfectly legitimate and proper but you knew were not to be included in your little boat when God called you out? And you didn't take them on board with you. So we see that as the disciples push out into the deep it has cost them something and they have been very brave. God has given them courage and He also gave them a blessing, a sort of an anesthetic which made it easier for them. They are pushed out into a deep place and as they get out they are to have a miracle performed; something wonderful is to happen. They have been obedient in their separation and in that act of obedience they have taken on new strength for there is never a victory but what you add to your spiritual vitality and strength. And now that strength must also be tested; just as soon as you get a bit of victory you will be tested again. You say, How long will we be tested? Till He calls us higher—just that long. Paul was tested up to the very minute when he laid his head upon the block. Obedience? "Come out Paul, and have your head cut off." He was obedient to the last minute; he was never so perfect that he did not have to be disciplined and tested. Oh I love Paul for there is something so manly and brave in his character!

So Jesus has them out there in the deep—they have been brave enough to surrender and their tears are all dried. Now what does He say to them? "Let down your nets for a draught." What does the *net* symbolize in the life of the Christian? Their nets were the means the disciples had of making their living and were the dearest things they had. They stood for their very lives. And now the Master tells them to let down the nets, out of their sight and into the cold dark waters. "Well, Lord, You just got me out here and now You test me like this?" Always remember that the Christian life is a warfare—the Bible says so. I always tell people the truth when they seek salvation; don't let them think that the Christian life is one great picnic where they eat ice cream cones, and so on. It is a warfare which demands every bit of courage you can muster. He gets them out there and then says, "Let down your nets for a draught of fishes." Let down that which represents your very life, into the dark, cold waters below.

(Continued on page 22)

## Beath the Portal to Life

The Miracle of Regeneration Conditional on the Surrender of Carnal Life

By Evangelist William Booth-Clibborn



WE MUST confess that throughout the centuries the collective efforts of man have failed to improve not only the quality, but the longevity of life.

In spite of repeated claims of the clinics and medical bureaus, taller men, finer physiques and, as little an increase as an eighty year life-span for the majority, or even the minority is impossible. If we have missed the mark with the few, how can we expect to succeed with the many and transform the whole world-order and realize the dream of an Utopian era through the researches of science and the perfection of civilization? So much for the material side! It all points downwards. As to the spiritual it is absurd to hope for a better showing. Man cannot solve sin. Like gravitation it ever holds him down. The fact of moral failure and imperfection frustrates all his efforts and forbids his progress Godwards.

### THE POWER OF SPIRITUAL GRAVITATION

I mentioned gravitation, let me also use that as an illustration. Place your arms around yourself and defeat gravitation by raising yourself into space! Or do as the proverbial farmer sought to do. Stoop down and seize hold of your boot straps and lift yourself over the fence. Your intelligence mocks you at the thought. Not unless some external power is employed, not unless you can surrender yourself to a superior force, one from without you, may you be lifted up and thus defeat gravitation.

This examples a primal spiritual truth. Gravitation is a universal law, *so is sin*. Gravitation drags you down, *so does sin*. And spiritually speaking, man finds himself utterly insufficient and incapable of overcoming a law more inexorable, more implacable than even the law of gravitation, that is: "*the law of sin and death*" (Romans 8:2). This insolent tyrant holds undisputed sway, bearing down and crushing us with a relentless pressure against which our puny resistance is powerless.

But Paul proclaims his deliverance having discovered a new law stronger than all: "The law of the Spirit of life in Christ Jesus." And he testifies that it "hath made me free from the law of sin and death."

Who is it that challenged the tyrant? None other than Jesus the Son of God! He is that external power, that superior force. One from without us, to whom we must surrender ourselves if we would be lifted up and set free from the enslaving gravitational power of sin. For it not only oppresses us from without, but exercises dominion within us, in our very members (Rom. 7:23).

God saw our absolute helplessness, that we were all held captive under the thralldom of sin and was moved by compassion on our behalf: "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him" (Isa. 59:16). God saw no man could assist in this situation, no one could mediate: "therefore *His arm* brought salvation." It simply means that He reached down with His arm to effect our deliverance. Thus God reserves the whole honor of salvation to Himself because of man's total inability.

### CHRIST THE GREAT CRANE

Have you ever stood upon the wharf as a great freighter is made fast to her moorings? Did you ever watch the gigantic crane move into position and deliberately reach its mighty arm into the bowels of the vessel and lay hold of its ponderous burden? Do you remember how easily and swiftly it bore that dead weight away? God is that Crane, and Christ is that Mighty Arm, and you are that dead weight! The ship is this present evil world, and the hold is the depth and darkness of sin! Praise God for that crane!

Just as the cargo is raised from the hold of the ship in defiance to the law of gravitation, so through Christ the divine crane we may be borne above the dominion of sin and sustained in spite of its detrimental, depressing power, superior and victorious to all its crushing and destroying effects manifest all around us. God's power comes upon us from above, is without and outside of any force that may be in us as that power of the crane is external to the merchandise it handles.

Listen to Paul: "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). WITHOUT STRENGTH! Not merely weak or wearied; but as Weymouth trans-

lates it: "While we were still *helpless*, Christ at the right moment died for the ungodly." Man is here declared utterly impotent to deliver himself. Unless God interpose and interfere directly in a man's life; unless man confess himself without strength so that he may be able to obtain Divine Power *from without*, that is, from above *he must remain* "having no hope and without God in the world" (Eph. 2:12).

#### THE FOUR KINGDOMS ARE DISTINCT

There is further proof in nature and its laws that we cannot lift ourselves up to God, but it is God who like that great crane must stoop down to our level and raise us up to conform to His standard.

Look at creation: it continues distinctly divided into four separate kingdoms. Now four in Scripture is the number of things earthly. The Bible speaks of the four winds of heaven and the four corners of the earth. There are four points of the compass, North, South, East, and West. Matter is found in four testates—as air—as earth—as sea—and as fire. The four kingdoms are the mineral, the vegetable, the animal and finally man. Between each there is a gulf fixed which cannot be bridged. There is no communion between them, they are entirely separate and yet indispensable to one another.

Mineral matter can only rise to the level of the vegetable kingdom if the plants, through their roots, reach down to assimilate it. Otherwise inanimate matter cannot become a part of vegetation. To teach anything else is to believe in spontaneous generation; but *life can only come from pre-existing life*. To obtain life out of that which is inorganically dead is impossible. Life must condescend to bestow upon the inorganic world the favor of being lifted into its domain. Otherwise the passage of the mineral into the plant world is sealed.

Let me put it into the words of the scientist Drummond: "Only by *bending down* into the dead mineral world of some living form can these dead atoms be gifted with the properties of vitality, without this preliminary contact with Life they remain fixed in the inorganic sphere for ever." It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in nature more worth pondering for its strangeness, it is the spectacle of this vast helpless world, dead, cut off from the living by the law of biogenesis and denied forever the possibility of resurrection within itself. So very strange a thing, indeed, is this broad line in nature, that Science has long and urgently sought to obliterate it.

#### BORN FROM ABOVE

You notice how frequently in this analogy, the expressions "reach down"—"bending down"—"stooping down" occur. Do you remember what I said about the Great Crane's Mighty Arm? We see that principle illustrated in the relation that exists between the mineral kingdom and the vegetable. *It cannot rise of its own power*. The trees and shrubs reach their roots down into it and raise it to their kingdom. The tree, in this instance, is the crane, the root is the arm.

Man's religion upsets all this and gives this law the lie. It teaches vociferously that a man may better himself, evolve a good character in the school of everyday experience and attain finally a nature whose quality is in fact spiritual life. The Word of God tears this all to pieces, and the written Word is supported by the created word or the natural world. The invisible laws of nature picture the greater laws of supernature.

The Bible declares: "He that hath the Son hath Life, and he that hath not the Son of God hath not Life" (I John 5:12). It teaches that a great barrier stands between the natural world and the spiritual, and no man can pass from the one to the other. The only door is from the spiritual side, the world superior and above it. This is why our Lord said to Nicodemus, "In very truth I tell you that unless a man is born from above, (or, anew) he cannot see the Kingdom of God" (John 3:3 Wey.). He continues: "Whatever is born of the flesh is flesh, and whatever is born of the Spirit is Spirit. Do not be astonished at my telling you, you must be born anew" (John 3: 6, 7).

Flesh—Mere flesh, whether good flesh, favored flesh, fine flesh, famous flesh—is still flesh! What Jesus meant was that no moral improvement, no better environment, no cultural advantage, no evolution of character, no religious reform can alter the fact that it is still flesh, can endow one single natural man with spiritual life.

Consider a stone, a strong, sturdy outstanding stone. It may be rare, it may be choice, it may be very precious. Consider the cost to cut it, the price to polish it, the skill and the labor involved. There it is, in a sublime setting, a sparkling, translucent diamond! Yet *it is still a stone*. It is not in a class with the humblest blade of grass.

#### LIFE MUST BE FORFEITED

So the stone must conform to this law as well as man. It *cannot* gain admission into the world just above it. And Jesus explicitly pointed out that except a man be born from above "he cannot



enter the kingdom of God" (John 3:5). And he CANNOT, as a mineral cannot, enter the kingdom above it except it be born from above; except plant life comes into contact with it, ennobles and transforms it into its own sphere of life, it cannot spring up of itself.

Christ is *the Life* with which we must come into contact, and that touch is the miracle of regeneration, the new birth. Expressed in other words it is God "Who hath delivered us from the power of darkness, and hath *translated us into the kingdom of His dear Son*" (Col. 1:13).

When we begin to see the relation between organic kingdoms, that is vegetation, animals and man, we discover another law that governs their passing one to another ascendingly. The plants cannot become part of the animal world, or better be absorbed by the higher creation, except, again, the beasts condescendingly stoop down to feed upon them; but there is a price the plant world must pay for this transformation—it is *the forfeiture of life*, its own life, in exchange for a higher form. And, in the same way *must animal life be sacrificed* for the benefit and sustenance of man. Animals cannot evolve into humans. Man subsists largely on meats, but there is no connection or relation between him and the brute beasts. The same impassable gulf separates them; they are a distinct kingdom and creation.

Moving higher up in the scale, we come to a greater chasm than that which holds the four natural kingdoms apart. The difference between the kingdom of man and the kingdom of God is immeasurably greater; but the same rule applies here also, *Man must forfeit his life*—that is the condition of his obtaining Eternal Life. Jesus said: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:23). That is, it will be preserved in that it will be transformed and "hid with Christ in God" (Col. 3:3).

There would be no possible chance of reconciliation between man and God were it not that man was once created in God's Image from which he fell. God of *His own initiative* condescended to stoop down and restore the relationship.

#### FINDING A LARGER LIFE

The price, I repeat, is the forfeiture not of natural life, else every would-be Christian must first commit suicide; but the losing of that carnal life which is at enmity and in opposition to God. We must lose our self-life to find a larger life in the Saviour—to find His life which is given us as a free gift; as it is written: "The Gift of God

is Eternal Life" (Rom. 6:23). Divine power reaches down to perform this wonder in us through Jesus Christ our Lord, and by the experience of regeneration, that is begetting, we are made new creatures. But this will never happen till we come to see that we are without strength. Then Heaven touches us; faith finds us and we find faith and we are *begotten from above*.

There is therefore no redemption possible for the individual without the intervention and intrusion of the power of God from without into his heart, to the changing of his whole nature. We have climbed the ladder from the visible to the invisible. We have seen certain laws well defined in the natural world and have found that, projected into the spiritual world, these fundamental laws governed our relation and approach to God. Now in the face of these facts what will you do? Can you continue maturing and cultivating self-life which God rejects? God does not demand that you live *but that you die!*

Ah! I know too well the trouble with all of us. We secretly think it too humiliating to seek salvation outside of self. We wish to be our saviours. The idea that man by nature has no hope whatever is repulsive and unwelcome to the masses. They would rather babble about a "divine spark" in every man which may be fanned to flame. Fire! indeed, but strange fire, a cursed flame, whose lurid glow is kindled from below, and is opposite to those brilliant, blessed Tongues of Fire that descended from above on the Day of Pentecost—God, tolerate a rival fire?—Never! The fleshly flame of self-starvation is inspired of hell and has nothing in common with the sacred saving, sanctifying fire that falls from Heaven.

#### THE LAST DAMNING DELUSION

I am not a poet, preaching takes all my time, but here is a verse that contains more truth than rhyme:

"Not till man invents perpetual motion,  
Not till stale fruit be found to improve,  
Not till salt water turn fresh in the ocean,  
Not till it's proved a dead body can move,  
Will I believe in self-salvation."

Let me add that self-salvation is a devilish, damning delusion; not only the most treacherous sort of self-deception but it is one part of the great Antichrist lie, that is finally to lure the present world system to its destruction. Just as we hold firmly that no salvation is possible for the solitary man without the incoming into his life of a personal Saviour—even so, we insist

(Continued on page 21)

## Dying Testimonies of China's Saved and Unsaved

Miss Mattie Brann in the Stone Church Convention



HE thoughts which are on my heart this morning are in connection with our Lord when He left His disciples. We who have been on the field and must needs come home on furlough, know what it is to give the last instructions, the last charges to our native brethren and sisters whom we leave behind and who must carry on the work. As our Lord was about ready to depart He gave to us all that command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." We started out at His command. Has He ever failed? Never. Many of the assemblies have had their trials and some have divided and dissolved and yet thru all the years since 1910 I have never found Him to fail. His promises are Yea and Amen.

One of the verses which has impressed me much is found in II Corinthians 1:20, "For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us." And in the report I bring you today I want you to give all the glory to Him. I want to tell you of a dear old lady who was raised from the dead and how through that miracle we were able to establish a church in that town. Most of our twenty-two churches which we have today, we find have been opened because the Lord was glorified in some way, in some healing or some other manifestation of His power.

In the year 1927, while I was home on furlough and the work was being carried on by native workers, we had a church northwest of our city, some twenty miles further on. There were some Christians in that village and they witnessed to their families of what the Lord had done for them. In one family there were two nephews and these were the only Christians in a city of many thousands. They would walk six miles to the neighboring village to attend the services on the Lord's Day. One of them had prayed so long that his aunt might give her heart to the Lord and then one day they found that she had passed away after a long illness. She had one son and these nephews had tried so hard to get him to accept Christ but he had never made an open confession; many Chinese wait till their

people are dead because they want to give them a heathen funeral. This young man was a secret believer and he decided that after his mother died and he had given her a heathen funeral he would then give himself publicly to the Lord. So on this particular day, the nephews found their aunt already out in the yard as they do not allow a corpse in the house. The priests were there to escort her body to the other world. The woman must have been out of her body at least two hours when these nephews arrived and when they found her dead they cried to God, "We have prayed for our aunt all these years and now we cannot bear to think that she has gone out into outer darkness; we must have her back so she can be saved." As these young men were praying, the Spirit of God came on one of them and he rebuked death in the Name of Jesus. Soon the old woman began to groan, then she sat up and was delivered back to her family. The two daughters were afraid that it was some other spirit, because they said, "Mother has died and we have already escorted her spirit to the temple." Soon the old lady, as she was sitting up, asked them to carry her back to her room for she was not dead. The nephews began to teach her the things of the Lord and the son fell at her knees and said, "Mother, mother, I want to ask you a question. For seventy-seven years you have worshipped the gods; you have been so faithful in calling upon their names and sacrificing to them. Mother, I want to ask you now, When you went out of your body, what did you see?" "Oh son, it was dark, all dark and I was so afraid." The people who were sitting around visiting, as well as all the priests, heard her testimony.

Friends, the heathen are going out into utter darkness but God in His great mercy, away out in the heart of China that afternoon, glorified His Name through the prayers of these two christian nephews. The promises of God are yea and amen in the lives of those who name His Name. The young man wept and confessed Christ as his Savior and when I returned to the field he was glad to give up his business to go out and give his testimony. Often he would say, "Don't do like I did. Had my mother gone out then she would have been eternally lost. She lived up to the light she had; she called upon her gods and yet when she went out, it was all dark."

Now I want to give you another testimony

showing Christ's healing power. There was a young woman who had cancer of the breast. She came to our doctor who is a deacon and trusts the Lord. When she came to us she was almost gone. Others had been treating her according to their methods for two or three years and now, as a last resort, someone had persuaded her to come to our compound and here she stayed while our doctor treated her. The doctor was very faithful in telling her of Him who not only could heal her body but also save her soul, and as she prayed and listened she said, "Well, I believe I would rather go to heaven than stay down here. If heaven is such a wonderful place I think I would be far better off up there where there is no heat and no hunger." We saw she had a real experience of salvation. She went back to her village and one of our lady missionaries went with her, spending one day in that town — the only day the Gospel was ever preached in that place. When we later visited that section we found that this woman's testimony had borne fruit. People crowded around to hear our message; not for mere curiosity as they do so many times, but because they wanted to hear of our God. The easiest thing to get in China is a crowd, but to get a crowd that will listen is very hard. These people listened so attentively and we found that this woman had been telling them of the place where she was going, the place that the Lord had prepared for her.

Several weeks later, one Saturday afternoon, her nephew came to our mission and asked to see me. As he came in he gave me his name and told me the village he was from and then he said, "My aunt was here and heard your message. When I left she was dying and I think she must be already dead now. She made me promise that we would not have a Chinese funeral for her so I have come to see you about arrangements." Now if there is anything the Chinese dislike it is *our* heathen method, as they call it, of burying the dead. They think we have no reverence at all for the dead when we just sing hymns and pray and don't have drums beating and all the noise that accompanies a Chinese funeral. They consider ours the most terrible, heathen custom that can be imagined. We always suffer much persecution whenever we have a christian funeral. And now to have this man come and say, "My aunt has asked us to do nothing about her funeral, but just to put her in the coffin and then come to you and have you take charge." Then he added, "And now I have come." I called our evangelist and our pastor and then started to

ask the young man a few questions. I said, "Will your village people carry the coffin? Since tomorrow is the Lord's Day it would be hard for our people to get away to carry the coffin." "Oh yes, they will carry her coffin," he said. "Will they carry it without the customary wailing and noise, or the wine drinking?" "Yes, they will do anything they think will please her." We saw that her testimony had been such that all the village people had great respect for her. The next day two of our men went out there and they said they had never witnessed such a glorious day in testifying to those hundreds of people who came to the funeral. The woman's testimony had borne fruit and the people were glad to come and listen to the Gospel. There our men preached, telling the people how to get saved and how to get to heaven. That dear woman's death proved to be for the glory of God and now we can go and preach in that city any time and we have a church established there, and another church to the south of that city all because one dear woman gave a dying testimony.

The Chinese are so afraid of death; they say, "It is all dark," and many times as they are passing out, above all the noise of the priests and others who are wailing, the screams of the dying can be heard, but when we have one who passes out peacefully, in the name of the Lord, it brings great glory to our God. How many times have we claimed the promises—but, has it always been for the glory of God? His promises are yea and amen, "unto the glory of God by us." Are we living just for His glory? In everything do we seek nought but His glory?

Oh, God, in times of sudden dark,  
This is my one desire—  
To light the candle of my faith  
At your unfailing fire!

Oh, God, in times of want and dread,  
When trouble has beset me,  
Let me remember that one Friend  
Will never quite forget me.

Oh, God, when I have lost the way,  
When I, alas, am straying,  
Give me a moment of rebirth—  
Lent me the strength for praying!

## The Pulse of a Dying World

Evangelist William Booth-Clibborn

**ASSASSINATION.** 112 monarchs, presidents and premiers have been assassinated in the last 90 years.

**CHAMPION KILLER.** Heart disease accounts for 225,000 deaths yearly in U. S. A. and 99,000 in Britain. Chief causes: influenza and tobacco.

**INCURABLE CANCER:** Baffling science, mocking medicine and scorning serums the cancer scourge has increased 300 per cent since 1890. Now deaths are: U. S. A. 110,000; Britain 80,000 yearly.

**WAR BABIES.** The huge French war machine extends compulsory military service 50 per cent for the conscripts of 1934-5-6. General Weygand demanded "born during Wartime these war babies are ready for camp."

**CHURCHES DIE.** Bishop Barnes of Birmingham, England; describes the divided Anglican ecclesiastical house — orthodox form-vie-Roman Catholicism — in these words: "Churches die of respectability just as they become a nuisance through superstition."

**LENIN'S END.** Sir Phillips—"Lenin crawled on all fours like a beast around the barricaded room apolo-gizing to the furniture for his misdeeds; the memory of which haunted his deranged brain, and shouting 'God save Russia and kill the Jews.'"

**HIGHWAYS OF DEATH.** Computations from countries that keep statistics show that 50,000 lives are snuffed out every year on the highways of the western world. Over half this number meet death in the U. S. A. Sir Herbert reports for Great Britain last year 6690 killed and 202 thousand injured.

**CATHOLIC CANADA.** Whereas nations like Mexico and Spain long Catholic are decidedly overthrowing their intolerable yoke, nominally protestant countries have exercised too much tolerance so that the Roman faith grows apace. Four out of ten millions inhabiting the Dominion of Canada are claimed by the papal hierarchy. Their increase is also marked in Australia and the U. S. A.

**GERMANY'S GOSPEL.** Deutschland's new political gospel is Hitler's book "Mein Kampf"—My Fight. "Might is the sole source of right. Territorial conquests do not violate others' rights. No one has a true title deed to a square yard of ground. Germany must extend its territory eastward, crush France and gain an alliance with England or Italy; our empire's goal is 250 million Germans united in this century."

**DANCING DOLLFUSS.** The Austrian dilemma is a miniature picture of the disruptive forces threatening to destroy civilization. Chancellor Dollfus dances from Rome to Venna and back to Paris ruling Austria as a dictator. Divided into 3 camps the tiny republic seethes with riot, scandal and political murder. Aus-

tria, the object of Germany's ambition according to the Nazi program "The union of all Germans by right of self determination," is typical of the internal strife that will wreck the world.

**COMIC OR ECONOMIC.** What will the greatest Conference prove? The whole world asks that question concerning the present consultation of 66 nations in London. The latest and largest of the epidemic of Conferences since Versailles will strive to put 30 million unemployed to work and give cargoes to more idle ships than were sunk in the World War. Sky high tariffs fence in 40 nations, whose national budgets will not balance, and stagnate international trade. All debt discussion is to be evaded including the greatest debt of all—SIN!

**SUICIDE SOARS.** The suicide rate indexes economic conditions, but no depression accounts for its phenomenal rise. Hitler revealed 245,000 Germans had taken their own lives since the Armistice. In the British Isles 69,999 killed themselves in 15 years, 5147 in 1331 alone. Hungary and Czechoslovakia lead Europe with 20 in every 100,000 population. U. S. A. figures are now 18,700 per year, over 220,000 suicides since the close of the Great War. But the time of Rev. 9:6 nears "when men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." What then!

**UNDER FOOT.** Unwittingly the instrument of God, the Anti-God Soviet government has "trodden under foot" two leading forms of decadent Christianity. The Roman Catholics had 6014 churches in 1917 plus 581 chapels, today but 182 churches are left in Russia. They had 810 priests, barely 100 remain at liberty, whilst 200 languish in prison, hundreds having been exiled and executed. The Greek Orthodox churches numbered over 10,000 in number, now but 1000 remain. The Mother of Harlots, the great whore has been judged in Russia, and it was quick and thorough. Well may she tremble as she remembers Revelation 18:19. "For in one hour is she made desolate".

**SAVOURLESS SALT.** One phase of the great hatred against professed Christianity is a direct fulfilment of prophecy. Our Lord said "if the salt has lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men". Matthew 5:13. Both the Roman and Greek Churches have ages ago lost whatever salt quality they originally had. Why is there so much consternation and protest if men start the casting out process? These false religious systems must yet be universally destroyed with fearful vehemence and fury if we are to believe the Word: "Reward her even as she rewarded you, and double unto her double according to her works". Rev. 18:6.

A NEW RELIGION. Satan never lets up hatching new eggs in the religious realm. Humanism—a "new" faith—is loudly advocated by 34 educators, editors and ministers as the panacea for the world's ills.—The Supernatural must go. The hope learned in Sunday School and at mother's knee must be abandoned. Science will rule the conscience. All men must work together for the common good.—A formidable list of those who sponsor this new-born religion follows this declaration of their principles. Prominent among them are Jews and university professors. Christless creeds multiply and milk-and-water beliefs grow enormously, such as Unity Truth and Christian Science which appeal to the intellectuals and worldly wise. "Ever learning, and never able to come to the Knowledge of the Truth" II. Tim. 3:7.

DEADLY SMOKE. Every country's chemical industry is feverishly experimenting with poisonous gases, millions in money being spent in research work to develop this weapon of warfare, but vast protection measures are also being inaugurated... England's Woolwich Arsenal has since 1923 manufactured gasmasks for every man, woman, and child in the British Isles. This summer the Parisian population is receiving mass training in the use of gas masks. Switzerland appropriated 16 million francs to manufacture its own gas protection. Finland has issued circulars instructing its people on the dread danger. Belgium through its "Brown Cross" is campaigning so every father will provide gas masks for his family. Sweden has opened its first mask factory. Italy and Poland are also training soldiers and civilians against gas attack. May not the poison gases of the future be the "pillars of smoke" of Joel 2:30, a wonder of the Apocalypse?

DEEPEST DEEP. Just as man tops the highest high, Mount Everest's 30,000 feet, by airplane, he discovers the ocean's deepest deep. Both achievements are NE PLUS ULTRAS and cannot be surpassed and with a thousand other climaxes point to the fulness of the age. Famous deeps are:—The Recorder Deep, South-east of Java 20,358 feet; the Albatross Deep South of the Aleutian Isles in the North Pacific, 24,012 feet. Also in the Pacific are the Kurile Deep 29,130 feet, the Penguin 200 miles South of the Cook Islands, 30,930 feet; and the Nero East of Guam 31,614 feet in depth. The German cruiser Emdem sounded a new 34,416 foot depth between the Celebes and Japanese Isles but now comes the discovery of a new Atlantic nadir 10,000 feet yet deeper, in the Nares sea-bottom depression 75 miles North of Porto Rico, this one is the king of them all, 44,000 feet deep. NE PLUS ULTRA.

CHRIST OR COMMUNISM. The temporary truce between the Japanese army and the Chinese generals focussed world attention on the Chinese Mission field. In 1880 only 14 places were occupied by missionaries; now they hold 746 centers; about 49 of which preach the Pentecostal message. The first rapid advance in missionary enterprise occurred as a result of the terrible toll of lives both of mission heads and natives, which the Boxer rebellion of 1900 took. China at the most has half a million native believers. Some

authorities claim as high as 700,000 but in the last 3 years a serious check has been felt. Many workers have been recalled on account of lack of support. The threat of Communism looms hourly. Already 50 million in Western China are under its influence, more or less. It may come to a choice between Christ or Communism for the majority within a couple of years. This is no time for retrograde. Dark famine-demon-ridden China needs your prayers and those that toil in the midst of its filth and fever need your help. Send the LATTER RAIN EVANGEL your contribution today.

LEWD LITERATURE: Since the close of the world war, the tone of literature has reached new depths. A flood of filth has defiled our newsstands. Putrid publications, mucky magazines, naughty novels are much the vogue and seem to prosper, since they pander to the lower passions in men. It is significant that when in Australia, notices appeared in the papers from time to time, as they do here in Canada, of the ban that is placed upon some of the glaringly offensive books and periodicals printed in the U. S. A., as a whole flock of these monthlies which go the French one better in coarseness and vulgarity. Then there is the witty kind, which, through illustration and caricature, depict the salaciousness suggestive with obscene jokes and the most pitiful attempt at humor. But there is a larger class of pretentious magazines, whose masquerade in advocating qualities which are perfectly desirable, is clever indeed. They are the "True confession" type and the most damnable, for an illustration, in text and in indecency and obscenity, is camouflaged by the most frank and open attempt to arrive at helpful moral conclusions and preachments. The meanest murder, the most flagrant transgressions and follies, the basest debauchery for private fornications and adulteries, are beautifully written up in story form in the best of English and the most hopeful excuses are offered to the most dastardly deeds. Every sort of iniquity therefore can be dressed and made attractive, if properly exploited.

We need not marvel that our American homes are filled with wayward daughters and prodigal sons, when the parents are utterly reckless about the literature they permit their children to read. The sex stuff that is systematically permitted to assault the impressionable imaginations of innocent boys and girls, receives no rebuke from the law and no check from the school. The combined yearly circulation of twenty of these largest papers which devote all of their pages to exploiting sex, reaches the appalling total of 67,000,000 copies. It is an evil whose proportions are such as to defy all control and though many laws have been passed to restrain it in the British Empire, and lately in Germany, yet one can see that it's formidable menace follows with the years and there is hardly a home—even a Christian home—that one can enter in which that sort of literature is not entertained, if not under the cover of such print as ostensibly peddles this obscenity, then within the pages of a very respectable magazine. You will find it running as a serial. The Bible is fulfilled in these last days. The filthy are becoming filthier still and "glory in their shame". Phil. 3:19.

### The Get Acquainted Page

Conducted by Watson Argue

Presenting the story of the Church of the Open Bible, Des Moines, Iowa, Brother and Sister John R. Richey, pastors

**F**IVE years ago Rev. and Mrs. John R. Richey felt the Lord was definitely calling them to Des Moines, Iowa, from Pasadena, California, where they had been ministering. It seemed strange that they should be called to leave a thriving church to go to a distant field to labor but God was calling, so they could do nothing else but say "Amen" to His will.



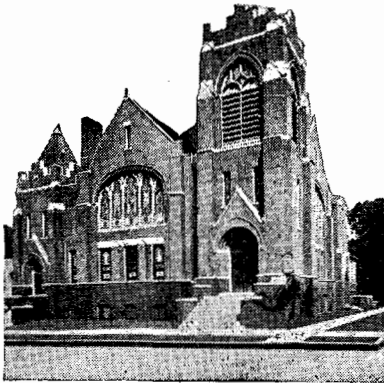
Mr. and Mrs. John R. Richey, pastors

Upon their arrival in Des Moines, Brother and Sister Richey found two churches

awaiting them; one on the west side of the city, and the other on the east side. They alternated in taking charge at both churches for five months; then another pastor was called to take charge of the work on the east side so that Brother and Sister Richey could concentrate their united efforts in ministering to the people at the West Des Moines church, now known as

the Church of the Open Bible, Nineteenth and Crocker streets.

Services were conducted in the former Grace Methodist church, a rented building seating 1000, but the pastors felt that it was a waste of money to continue to pay a high rental, so they tried to



The Church of the Open Bible

buy the property from the Methodists who asked \$35,000 for it. This was more than they felt they could pay, so they prayed and God gave them the entire plant for only \$20,000,

which was considered a reasonable price at that time. Both church and parsonage were in a dilapidated condition and were badly in need of repair. The parsonage was in such a run-down condition that it seemed it was almost beyond repair but after being renovated and fixed up it made a very comfortable place in which to live.

In addition to the purchase price of the property, \$9000 was expended for repairs and improvements, including the rebuilding of the pipe



Choir of the Church of the Open Bible

organ. To the pastors, it appeared to be a big undertaking but God met every need in a marvelous manner, despite depressions, and the church has always been able to meet its obligations when due.

The Church of the Open Bible has a present membership of 450; a Sunday school of 500, and a Bible training school of over 100 students. The first class, consisting of 47 students, has completed the three-year evening course and will be graduated this month (June). The church also has a trained choir of 65 voices and two orchestras. Two weeks during May, the Sunday School reached an attendance of over 700, and it is showing a steady growth.

This work which God has so miraculously built up, is responsible for four other churches of like faith in the city of Des Moines. Two of this number have been built within the last two years.

Recently Evangelist and Mrs. Watson Argue conducted a two-weeks' campaign in the Church,

which resulted in the salvation of more than 100 souls. Many sick folk were prayed for and were healed by the Great Physician. In one of the prayer meetings during the campaign, four persons, including the pastor's mother, received the Baptism of the Holy Spirit, and many others were refilled by God's power. The church was well filled almost every night and a definite work was accomplished. At the close of the meetings, a water baptismal service was held and twenty-six followed their Lord in baptism. Twenty adult members were also received into the fellowship of the church.

The pastors are rejoicing for that which God has wrought in their midst, and they are claiming the promise in Jeremiah 33:3, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." They earnestly covet the prayers of all believers in Christ that He may continue to be exalted and glorified in their lives.

Eugene Williams, Asst. Pastor.

## Our Responsibility to the Heathen

### The White Against Africa's Black

Mrs. Julia Richardson in the Stone Church Convention



COULD stand before you this afternoon and tell you of the village life in Africa, that there is no home life as we know it. A man can have as many wives as he can afford to buy, and the girl belongs to her father or the nearest male relative if the father dies. The mother has nothing to say regarding the marriage of her daughter. She is sold to the one who can pay the most cattle, or sheep or goats, or whatever is the payment required for her. No home training, no schools, no printed matter unless the missionaries can give it to them. Living in huts with chickens, goats, sheep, and even the cattle sleeping in the huts with the people. I could speak of their low morals; how the old women in different tribes teach the boys and girls when they arrive at the period of adolescence to continue to live their "natural lives, only to be careful," the same teaching that our wise professors in some of our colleges and universities are giving our young people, to their shame. Regarding this and some of their other teachings, there is a verse in the first chapter of Romans which is very striking and fitting, "Professing themselves to be wise, they become fools." We seem to have reached this place in our so-

called civilization, and if the Lord Jesus should tarry, there would, I believe, be the same descent described in this chapter. Some of our leading men have said and written that our civilization has proven a failure. In civilized lands they are sinning against knowledge. Those in heathen lands who have not heard are in darkness and have not the light.

I could tell you how the Spirit of God has worked among these people; of Christian homes, fathers and mothers training their children for God. I could tell you about Awiti, a little girl who was staying with us, and, while yet a little girl the father wanted her to marry a heathen, wanted the cattle which he would get for her, to help a son take another wife. And of Awiti refusing saying, "I am now a Christian and I cannot marry this unbeliever." How her father took her home, whipped her, and she was offered medicine from the witch doctor, a love potion. She drank it to show that it had no power. She was offered poison and poured it out before them. Through it all she steadfastly refused to marry this man knowing that she would be disobeying God to do so for she knew the Scripture, "Be ye not unequally yoked together with unbelievers." She was taken down to the plains to her brother's village and kept a prisoner but watched her op-

portunity and escaped, coming back to the Mission. Her father took her down to the European Magistrate and his decision was that she must return to her father's home but that he must allow her to attend school and services. She knew that he would never allow her to do this and came back to the Mission station. Her father must have thought that this was the decision of the judge for he did nothing more about the matter and later Awiti married a Christian.

And many more instances of interest could be given but these also are of little worth in giving and keeping alive the vision necessary for the going forth into the mission field or standing by thru prayer and gifts at home. This must be gained from the Word of God. Many have asked me, "Do you think that the heathen are lost?" I can only give them God's Word. In Romans 1:20, we read "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that *they are without excuse*: Because that, *when they know God*, they glorified Him not as God, neither were thankful; etc."

There are indications through the customs of the African tribes that these have at some time known God, and this chapter gives their descent; and even now if they had a desire for the truth, they might have an understanding of God through the things which He has made, so that "they are without excuse."

In my own experience I have known of but one instance in Africa where one has listened somewhat to God's voice through nature. This was in connection with Ouko. As a boy he used to gaze at the heavens at night and at the wonders of nature by day, and think, "There surely must be something more than we know about." He would go to the elders in the tribe and question them and they would say, "Go along about your business," for they seemed to have no such questionings. The Africans have a name for God, but give Him no personality, no one who touches them in their individual lives. They will answer that there must be some great One who has created all things and in one tribe they have the name Shakapanga which means the Creator; and in another Unkulunkulu, the Great, Great One, but they give Him no personality in their thinking of Him. For instance, anything which they cannot understand they call "God"; my baby organ when they first saw it; the Victoria Nyanza (Lake); any great thunder storm, etc. Their thoughts are all downward; the spirits of their dead go somewhere below and they have the power of coming

back to do them good or ill, generally ill; and they are always in fear of offending some one of these spirits; it may be the spirit of an uncle, or a grandfather; and they wear fetishes, charms from the witch-doctor, to keep away harm from these spirits, offer sacrifices to appease them, etc. But Ouko was made hungry by these questionings so that when the missionaries came he was the first one from that part of that immense Luo tribe to lay aside all the ornamentations of which the young men are so fond, and came to the Mission station and put on the simple, unbleached muslin clothing for which we first have them work. We did not learn until afterwards that when a boy did this in this tribe it meant that he had decided to accept the Gospel message. He accepted Christ and passed through much of testing and trial but remained true. He was in line for the chieftainship, but, through the advice of the missionaries, refused when offered the position. The missionaries feared the temptation which would come to him to become wealthy through bribes, etc. But it came, after years of Christian life, that either he must accept or a man from another part of the tribe who had been trained as a modernist would be chosen. So he accepted and for years was chief and remained true to Christ. He would open his session of court with prayer and continued to go out with the missionaries preaching the Gospel.

In Acts 4:12, we read, "Neither is there salvation in any other: for there is none other name under heaven given among men, *whereby we must be saved*." And Eph. 2:12, last part, "having no hope and without God in the world," speaking of the Gentiles, and we know that there is no cleansing from sin but by the blood of Jesus Christ. If we come to the place where we see that the heathen are lost, it stirs us. It stirred me and sent me forth. But this also is not the Scripture for a lasting vision. Let us turn to the first chapter of Acts. Here we have a picture of the disciples, with their hearts still burning within them from the messages and communion of those glorious 40 days, gazing up into the heavens after their ascended Lord. They still hadn't understood. They had thought that they had lost Him once at His death and He had come back to them, and now again He had gone and they stood gazing after Him, when two men stood by them in white apparel; (v. 11) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Meanwhile, between the time of His



going and His coming, there is something to be done. Do you not remember His words, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49)? and "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses" (Acts 1:8)? At least *they* must have remembered for we read that they returned to Jerusalem and went up into the Upper Room "which was now their fixed place for meeting" (Weymouth), probably the room of that Last Supper and of many of the meetings with Jesus during those forty days, and waited until upon the day of Pentecost they were all filled with the Holy Spirit. With this equipment of power and the teachings received from Jesus Himself, they at once began the witnessing: they took their place in God's plan for this age. And for each one of us here present there is a place in this plan.

We read in John 10:16, "And other sheep I have, which are not of this fold: them also I *must* bring," and in this "bringing" He has ordained that these other sheep shall hear the message of salvation by those who have been saved thereby. This is His method and there is no other. He alone knows where these sheep are, those who will believe when they hear, and, just as certainly as in the Early Church, we have the guidance of the Holy Spirit where we are to witness, whether across the waters or in the homeland. Whether there or here we must have this vision of God's plan and a knowledge of His will for us in that plan. This is the vision which if received into our innermost beings will keep us witnessing in the face of every trial, every testing, every discouragement, even as it kept Paul going: His equipment, His overmastering love, His thrusting forth; "Beg ye the Lord of the harvest that He thrust forth workers into His harvest." We have the same Almighty God in this time of depression as had the Early Church, as we have always had, and the very same promises and it is our privilege to prove His promises and His power. Shall we not continue to do this?

Thirty-five years ago the Lord gave me the vision and sent me forth. Those first years I spoke in the denominational churches and often it was like speaking against a stone wall. I had been led to live by faith alone as to finances. I had no church or mission board behind me, no guaranteed salary but the Lord blessedly undertook and I have never found Phil. 4:19 to fail. It was just as hard to step out in those days as it is now, despite the depression, but God wonder-

fully supplied my needs which were known only to Him. Today we have the same living God. Our eyes are on the Lord of glory who is waiting for you and me to rise up in faith and show the world that God is just the same Almighty God. George Mueller said that he would manifest to the world that God is still a prayer hearing and answering God. He let his needs be known to God only and seven million dollars passed through his hands for the care of his orphans and for foreign mission work. We have this same privilege.

You at home have been standing by in prayer. What a blessed privilege! Years ago when the bubonic plague came into Kenya, East Africa, the rats having brought it on the ships from India, there were deaths all about us. It had been my work to visit in the villages and I felt that in this time of need I was to continue doing so. There came the time when I had the swollen glands and the fever, but I was not distressed, and the symptoms passed away. At the right time for me to receive a letter from home, a friend wrote and asked, "Have you been in any imminent danger? I was out in the barn doing the evening chores when there came to me like a voice from heaven 'Pray for Miss McCleary' (my maiden name). I dropped on my knees right there and prayed for you. Have you been in any danger?" Of course I had, and I have always believed that the Lord rolled the burden upon this friend, as our burdens were heavy at that time.

The hour of darkness is fast approaching when no man can work. Yea, the apostasy is on. Shall we allow ourselves to be as the disciples in the Garden, asleep in this time of need? or shall we stand by our Lord in His plan for the uttermost parts of the earth, for the gathering out speedily of those "other sheep"?

### Introducing a New Feature

With this issue of the paper we are introducing a new feature in the form of the "Get Acquainted Page" conducted by Evangelist Watson Argue. This will appear monthly and will acquaint our readers with Full Gospel Churches and Tabernacles scattered throughout the land. As we travel together from Coast to Coast by means of the printed page, may we join our prayers with those of many others, for the campaigns conducted by our Brother Watson Argue, that God might greatly bless his ministry in building up the work of God.

## Echoes from the Missionary Convention

*The Stone Church is still in the business of gathering sheaves for the Master and in the few remaining days of harvest, ere the storm breaks to ruin the crops, she is making a heroic effort, to keep her harvest hands at work, in spite of depression and unemployment. On June 11th, the closing day of the annual convention, the afternoon service was devoted wholly to the fields beyond, waving with golden grain. On the platform was a group of about eight missionaries, dressed in the native costume of the country which each represented—Africa, India and China. As the congregation caught the vision by actual scenes and word pictures, she again pledged herself for the support of her nine missionaries who are laboring on the various fields. Following are some of the stirring reports and appeals from these toilers of the field and we pass them on that others might have their missionary vision enlarged.*

### When Little Was Much in India

By Maynard L. Ketcham



FOR the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I am so glad that this verse is in the Bible because it gives me a chance to serve the Lord. If the Lord had said that only those who were well educated and those who had natural ability could serve the Lord, I am afraid there would not be much of an opportunity for me to work; but He has said that those who are weak in the eyes of the world are the ones He delights to use in His program, and all we have to do is to come humbly before the Lord and let Him fill us, and as we have the power of the Spirit in our lives we bring glory to Him.

We have proved many times how the Lord will use the weak things. I recall one lesson which I had indelibly impressed upon my mind. We were having tarrying services in India, and some of the orphan children came to the meeting. They had heard that the older folk were receiving the Baptism of the Spirit and they wanted to know what this was, so I explained to the little tots that this was the manifestation of God when He was filling us with His Spirit. One little boy said, "Can I have the Holy Ghost?" and I answered, "Certainly." "All right," he said, "I want Him," and immediately he got on his knees. He was so simple that he prayed just a very short time when he was sweetly baptized in the Spirit. He said, "Jesus, here I am. I want the Baptism of the Holy Spirit." Then he had a very precious experience; he saw in a vision the Lord Jesus Christ stretched out upon the cross; he saw the nails through His hands and His feet and His pierced side, and he cried out his little heart as he looked upon this scene. Then this vision of Christ seemed to depart and the little fellow cried out, "Oh Jesus, don't leave me!" He started to go after Jesus, saying, "How can I live without Jesus now?" following the vision out into the back yard. It was stormy and very

dark and he walked through a place where we had bricks for building purposes and then through a grove of trees, and although he had his eyes closed all the time he never stumbled once. The Spirit was leading him.

After a while his mother became alarmed over the situation, so she got her lantern and thought she would show him the pathway, but when she got out there she was unable to find the path; she stumbled while the boy was walking just as if it were broad daylight. When he became conscious of her presence he said, "Oh mother, don't carry that umbrella (it was storming and she had taken an umbrella); it is not raining rain drops, it is raining honey drops and you are keeping the honey off my soul." The boy continued to follow the vision of Jesus, finally coming into the mission bungalow and there I found him kneeling at one side of the room. It seemed his gaze was fixed upon the wall, his hands were uplifted and he was praising the Lord. I dropped on my knees beside him and I felt as if I were close to a red-hot stove for it seemed the very presence of Jesus and of the Holy Spirit were in and around that child. I prayed as I never prayed before and said, "Oh Jesus, all this boy knows is You, but he has received this fullness of power. Give me this kind of an experience; may I forget everything and may I get so charged with the power of God that as I go forth in my missionary work, and in all my activities, I may have this same spirit in my life and ministry which this dear child has; may I have the presence of God in such reality that all men shall become conscious of it." It was absolute humbleness and simplicity that characterized his longing for God and when we get the power such as he had, it will carry us forward in the face of every foe.

It has been the little things which have brought us favor in the eyes of the Indian people many times. I recall one instance when I was out preaching. I had studied the language

and passed my examination. I came down to the plains and thought I would turn India upside down but I found that India nearly turned me upside down. I had some beautiful sermons all written out and I felt certain that as I went out into the villages and preached these sermons people would become converted by the score. At one time I was preaching in one of the villages and I noticed that the people were sitting there perfectly expressionless as if they had not the slightest idea what I was talking about. When I had finished preaching I said, "Now you have heard about Christ, will you become Christians?" They sat there without a sign of understanding on their faces so I repeated my question and asked, "Have you understood?" They said, "Please speak our own language and then we will understand." They were using some other dialect and could not understand me. That has happened to me more than once, and at such times you are glad to look back to the day when God called you and you can say, "Lord I know You called me and I know You will carry me through to the end." Had it not been for a very definite call upon my life I would never have been able to stick. I asked my Indian preacher what was wrong and he said, "Nothing is wrong, only you spoke too high class." I had been speaking the high dialect which my teachers taught me but when it came down to the colloquial language which the villagers understood, I failed terribly. So I had to begin all over again and master this colloquial language.

One other time when the Lord used a seeming small thing for His glory was when I was holding a meeting in which the Spirit of the Lord was very present. At the close of the service a man stepped up to me and said, "I have a little baby, will you take it and care for it?" I didn't know what to say. My wife had told me one had to be quite proficient at handling babies and I was a bit dubious about the proposition, but I decided I would have to take the baby since there was no one else to take it. The man took us into a very low and dark house where there were no windows. In this village the Indians were very much afraid of ghosts and they had no windows in the houses for they feared the ghosts would come in and steal all their rice. So this room was pitch dark and we had to crawl around to find our way. In one corner of the room I saw this baby which I picked up and carried outside and as I looked at it there I actually got the shivers. It weighed only six pounds, although it was a year old; it seemed more like an animal than a human being, and just moaned and groaned. I asked the father

what he had been feeding it and he told me he had been using some sort of bran preparation whereby he had been able to keep it alive for several months. He was just about to die but we took him home and the ladies cleaned him up and taught him to drink milk. Many a night we watched the child with great care and finally he began to gain till one day he actually laughed. That was a red-letter day in our mission for we at last saw signs of it being a human being.

When I went back to that village the people all ran to meet me and said, "Here comes the crazy Sahib." I said, "What is wrong? What have I done?" And they said, "Because you do crazy things. You took that baby and wrapped it up in your coat and took it home. No man is in his right mind who does things like that." Then I told them that I had done it for Jesus and told them again the story of salvation; I told how the Lord Jesus had so loved this world that He was willing to give His life that we might be free from sin. I said, "Now that is love which you cannot comprehend and we missionaries have a little of that same love in our hearts and that is why we come and give up our lives for you and that is the reason we take in the little ones to rescue them." When those villagers heard that story they were deeply impressed and the priest said, "That sounds better than anything I have ever heard." He invited me to come and preach in the temple. He got out the big brass bell and hammered it to call the people to the temple and he stood me up there before that whole array of idols. There I was in the midst of all those gods preaching Jesus Christ. Praise God for a salvation that exceeds all others! As I preached, telling the story of God's love that whole village was stirred and every time I went back there they wanted to know more of the love of Jesus; and all because they had seen in that little act of kindness, the love of Jesus Christ manifested.

So it has been often true that these little things prove a blessing to missionary work, far more than all the big programs we might put on. I am thankful that it is possible to live in the Spirit and as His Spirit motivates our lives His work will go forward and souls will be saved in the far off lands.

### Results of Recruiting India's Children

By Miss Edna Wagenknecht



YOU will get a little picture of the part of the country in which I have been laboring in the fifteenth chapter of Matthew, the story of the woman of Canaan. This is a picture of heathenism all over the world. They are crying and saying, "Our

people are grievously vexed with devils." Many Christians, alas, turn deaf ears to their cries, and many, like the disciples are saying, "Send them away." The heathen nations have only received the crumbs from christian countries, but they are content with the crumbs.

We have in our District two million people, and for this two million people there are only four mission stations; three are of the English Church Society and the fourth our own Pentecostal Station at Bettiah. That means there is only one light house for five hundred thousand people.

About ten miles away from our mission station is a village where lived an elderly man and his wife. The missionaries and Bible women visited them a few times and their hearts were touched, and the man said to his wife, "I believe this is the right way. We ought to go to the Mission House and hear." They knew what it would mean for them to accept Jesus as their Saviour. They would be put out of their home. Even tho it was but a grass hut, it was home to them. They could not even draw water from the village well. One night Jesus appeared to the old man in a dream, with His garments filled with grain, and said, "You do not need to fear; I will supply your every need." In the morning he told his wife about the dream and the two together came to the Mission House and said they wanted to accept Jesus as their Savior. They were baptized and we took them in and the old man took care of our buffaloes. But he wasn't satisfied just to do that. He would ask us if he could not go back to his village and tell the people about the Lord. Thru the ministry of that old man, nine or ten souls have been won for the Lord. We would never have chosen him for a native worker, thinking him too old and too ignorant, but God used him. About two years ago he went to be with Jesus. His wife goes back to her village from time to time, and in her simple way witnesses for Jesus.

Besides the evangelistic work we have our school work. At the present time we have about one hundred girls in our School, who have come to us from different castes. Some have been child wives who have come for refuge; others are beggar children picked up on the street, and some were brought when they were babies, or tiny little girls, not wanted.

We had one little girl who came from a high caste home, where the women are always secluded; zenana homes, they are called. The women are not allowed to go out on the street and

mingle with people. At this time the missionaries had a school for high caste girls and this little girl attended and learned about Jesus, and learned to love Him. Then when she grew a bit older she was not allowed to come, for it is a custom that no girl nine years old is permitted on the street. The missionaries visited in that home and after awhile she was taken with consumption. Many women die with consumption because they are not allowed to go out in the fresh air. The parents of this child were dead and she stayed with relatives, and as she constantly became worse she was a burden to them. One day when the missionary came she asked the people if she might not take the little girl home. To this they consented. She was brought to the Orphanage, and became a bit stronger thru prayer. Once when out playing she was taken with a bad heart and was brought into the house in a dying condition. She sank rapidly and tho we prayed for hours, it seemed there was no hope. But suddenly the Lord touched her and raised her up. She is with us today.

Another little girl who is now fifteen, came to us when she was twelve. She had been married when quite small. After some years her husband left her in the village with no one to take care of her, and when a woman is left in that condition it is sad indeed. She was abused and mistreated shamefully; no one cared. One day when life became unbearable she came to us and told her sad story. The marks of sin were upon her and she looked like an old woman. We took her in and in a few days several men from the village came to claim her, but when we found her husband had left her and was nowhere to be found, we were given permission to keep her. Thus another child was saved for Jesus. She is happy in the Lord and going on with Him. We have many girls in our school who have been saved from lives of sin and shame. Several years ago a little girl was brought to us only three or four years old. It was at a time we were tested financially, and we felt we could not take in another one, but every time we are having the most difficult test financially someone comes and asks us to take another child, and each time it is a new test of faith. But the Lord has never failed us. We had been praying for weeks that the Lord would meet our needs, but instead, here was extra expense. But we could not turn her away. She had no parents and the relatives who were taking care of her didn't want her because she was a girl. We knew if we did not take her in she would be sold to a house of ill fame, so we felt it was our duty to

save her for Jesus and He supplied the need.

These girls are the future Bible women of India. They early learn to love the Lord. He has often poured out His Spirit upon the school, and more than half of our girls are baptized in the Holy Spirit. Today in North India there are a number of our girls scattered over the district carrying the Gospel message to those who sit in darkness.

One day two men came to our Station, and one said to us, "I have brought a sick man to you. I'd like you to pray for him." We said we would not knowing what was wrong. He brought him in and sat on the floor. I found he was a man who had been paralyzed for years and years. As I looked at him I saw I had no faith for this healing, but I called our native preachers and workers, and we told them what was promised in the Word of God. After we had prayed for him the man took him away, and we told him to come back again. One afternoon, a few months later, a man came into our meeting, and he arose and asked if he might say a few words. That man testified that he was able to walk. He was the same man who had come for healing. He stayed after the service, and it was a joy to see him walking.

A young man came to our meeting one Sunday afternoon, who was a Mohammedan, very orthodox. He worshipped in a mosque early in the morning when the priest called the people to prayer, and in the afternoon he came to our service. This young man was a school-teacher in one of the cities. One day he came and asked for a Bible, and he would ask us to explain certain portions he could not understand. One night he came and said he was now ready to be a Christian and wanted to be baptized. We said we would baptize him, but asked him if he realized what it would mean; that he would be likely to lose his position in the school. "Oh no," he said, "I will not lose that. I inquired about that." We explained that we would not be responsible, that we could not support all the Christians. He said he did not expect us to do so. He was baptized and went home to his village. After a few days he received word from the school that he did not need to come back, that they did not want a Christian teacher. His people were very much opposed to his being a Christian. We heard no more of him for awhile and sent our preacher to see what had become of him. He told us that after he had returned to his home a Christian, the people were so angry they called him an infidel and put some poison in his food. God spared his

life; altho very sick he did not die but came and asked if we could do something for him. He had quite a time, but we prayed for him and the Lord kept him true. The last letter I had from India said that he was now working in one of our boys' schools. We are glad he has found a place to make a living. Since I have been home I received a letter saying he came with two Mohammedans, one a teacher, and the other a priest. These two men heard the Gospel message thru him, and they wanted to be baptized. We told them that they would have to wait until we were convinced they were living changed lives. They said they told their people they were Christians but they did not believe them because they had not been baptized. They returned to their village and took with them a number of Gospel portions. We are asking God thru them to give us that entire village. We believe He will do it if these two prominent men remain true and endure persecution. From reports received from the field, the people are more open to the Gospel than ever before.

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that not before a personal and direct interruption of humanity's affairs, by the Second Coming of Christ with power and glory, will the world be transformed, the whole social system be revolutionized and the true and permanent millennial reign of peace be established on earth.

Hail Thou Darling of mankind! Welcome Thou long-looked-for Prince of Peace. Come and take the reins of government, Thou desire of all nations! Come quickly!

Let a quotation from Thessalonians close fittingly this part of our theme: "Satan works by every kind of wicked *deception* for those who are on the way to perdition, because they did not welcome into their hearts the love of the truth, so that they might be saved. And for this reason *God sends them a misleading influence* that they may believe *the lie*;" (The mass of lies weaved into one, Man's Religion in opposition to God's Gospel) in order that "they all might be damned."

The next message will be the greatest yet. We reach the first climax whose postulates and whose proofs will lay the foundation of God's Religion. Do not miss one fragment of the subject: "*The Perfect Man, The Perfect Work.*"

Bert Edw. Williams, recently resigned from the Stone Church, Chicago, Ill., to enter evangelistic work for which he is eminently fitted. Pastors desiring his services may address him at 6953 Stewart Ave., Chicago, Ill.

## Report of Field-Editor's Campaign

London, Ontario

OF novelty of presentation, for a gift in declaring Bible Truths from a new angle or viewpoint, Evangelist William Booth-Clibborn differs from all preachers we have heard before. As he asserts himself, "there is a key to each outstanding event and incident of historical scripture which once possessed, we are enabled to decipher and unlock the most obscure passages and verities which not all the study in the world will ever reveal". It is astonishing to witness how our brother opens these doors, and it is blessed to enjoy the glorious light that floods the page of Holy Writ in consequence, and we feel sure that he obtains his keys from God. It makes little difference which sage or seer, prophet or patriarch he is speaking about, the story takes on an unforeseen aspect as he projects its whole picture into a prophetic mould, and as every Old Testament figure or individual is made to live and move before us, and every detail of their walk and of their life is given a spiritual application, we come soon to realize that God moulded all history with the purpose to the future. The All Seeing Overruling One, The Great I AM had His finger in all the early affairs of the human family.

From Adam, all point to the Saviour of mankind, with deeper, richer and wider meaning. Jonah lives the life of the Jewish nation even to the time when "a nation shall be born in a day". Samson illustrates the Son of God loving a fallen race and overcoming all enemies, and destroying the power of sin and death by His sacrifice on Calvary.

God's plans and purposes for mankind as revealed in the Word even to the present day, are vividly portrayed. Then he calls upon the statesmen, the leaders, the thinkers of the present day to give their testimony and all are impressed with the startling vividness with which the statements of these men of the world corroborate his portrayal of present day conditions as revealed in the Word. Even the most indifferent listener is impressed by the fact that God's plan moves majestically on through all the mazes of man's ways. Many as they sit listening yield to the prophet's injunction, "Prepare to meet thy God". With a sanctified gift for impersonation, he brings his hearers into the midst of great Bible characters who actually live and speak from the platform. His audience sits entranced for two hours or more, unaware of bodily weariness, and many are loath to have him stop when he realizes his message for the time is finished.

Another innovation is his waiting for the anointing, a sense of power before speaking forth the message. During this time of waiting he realizes that songs of praise and glory greatly lift both speaker and audience. Rather than face a critical, unbelieving so called Christian audience, he has been known to preach with closed eyes, choosing rather to see "no man save Jesus only". Throughout all his messages one is impressed with the one outstanding feature—his exaltation of "The Christ", the great "I AM." Then too he emphasizes the fact that there are at the disposal of every child of God boundless resources enabling him to live a victorious life, triumphant over every power of the enemy.

An outstanding feature of his ministry is the children's meetings. Never have we met anyone, even among those specially trained to deal with children, who can control an audience of children with such tact. His motion songs and his stories have all the same purpose, that of inducing the children to yield their lives to the Lord, and of strengthening those who have already done so. Many children through these services have accepted Christ as their Saviour. These services have removed many prejudices from our minds regarding this sort of work and have opened up new avenues of usefulness in our work among the children.

Words fail to express what is in our hearts after listening to the faithful and unique setting forth of the message of Salvation by our Brother Booth-Clibborn. There have been visible results but we feel assured of reaping still greater benefits through the decisions of the many who have been convicted, also the deeper unity and consecration of the saints. We truly thank God for permitting us to share his ministry and know that Eternity alone will reveal all that has been accomplished. (Signed) Miss L. A. Wilson.

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(Continued from page 6)

Now a sad incident takes place—Peter has to talk a little to the Lord about it and he reasons with Him. Have you ever reasoned about things? You know Simon Peter was very human and I am glad he was for he saves us a great deal of trouble by saying some things which we ourselves want to ask. So Peter says, "But Lord we have toiled here all night and haven't caught anything." It is too bad that we have to infringe upon the orders of the Lord; we have all argued and reasoned and said, "Yes Lord, but —," Peter reasoned, "We have fished all the night. We know

these fishing banks, but here we have worked all night long and caught nothing." Don't argue with the Lord. Why? Because He is God and all wisdom and all power are vested in Him and He will not ask us to do one thing that will be for our detriment. We are so blind and lacking in faith, so feeble and shabby in our love that we question. But watch the gentle dealing of the Lord with Peter. He doesn't say, "Well, I have gotten them out here to work a miracle but if that is the way they act I will throw them right overboard." People would say that, but never the Lord. Instead of throwing them overboard He allows them to stay on board the ship. Then Peter begins to think; then says a very striking word and that word becomes the pivot upon which he steps, and as he steps out in faith the whole scene changes. What is that word? "*Nevertheless.*" He reasons, he sees the logical outcome but he gives the Lord the benefit of the doubt. And now they get their miracle. And all upon that word, "*Nevertheless.*"

Has the Lord pushed you out from your shore and separated you from your desires and ambitions? Has He asked you suddenly, to let down your nets? And you say, "But Lord I cannot. This is too tragic." Let me assure you that He will never ask one thing of you but what He will supply the grace to say, "*Nevertheless.*" You may reason and say, "Lord that goes against all my reasoning, I don't know how to believe You, but *nevertheless* I will trust You." You just dare to try it and I will tell you what will take place. A miracle will be wrought. Why? Because you have given an occasion for a miracle. But if you stand and reason and argue, the fish will go right by and never get into your net. Rather say, "Lord, by Your grace, give me faith." Step out and dare to do that over the issues that are on your heart tonight. There are issues which we are constantly facing; things over which the Holy Spirit is dealing with us. Dare to believe Him. And if you will do that and let down your net the fish will come in and you will have enough for the rest of your life and enough for everyone to whom God sends you, as an evangelist, a missionary, a worker in the home field, or one who just whispers the Gospel. Yes, you will get the fish. And more than all that—you will have a character that through all the ages of eternity will glorify Christ and God will have satisfied His longing in your heart and life.

*Humility is the bag into which Christ puts the riches of His grace.*—Rowland Hill.

## The Word of God Is a Sword

You all remember having heard that aged saint, who has gone to glory, Dr. Malan, of Switzerland, how he was accustomed to use the Word of God. He was travelling one day with an infidel, in France; he was not talking to the infidel, but to a friend in the coach with regard to Christ, and he was repeating several passages in the New Testament, such as "He that believeth on the Son hath everlasting life," etc.; at last this infidel became so incensed that he stopped him by saying, "I do not believe your book; prove it to me that that is God's Book." Now a great many would have entered into a long argument to prove God's Word; but you might just as well talk to the wind; because the natural man cannot understand the things of God. This man insisted that he should prove that this was the Word of God; but Dr. Malan, without heeding the interruption, went on quoting Scripture. By and by the man sharply demanded why he wouldn't prove what he wanted—he had worked himself into a rage. The doctor turning round to him said, "You are a military man, sir; and when a man is plunging a sword into your body, are you going to ask him to prove to you that it is a sword?" Now that man knew how to use the sword. Six months after a man in the streets of Paris touched the Doctor on the shoulder; "I don't know you, sir," said Dr. Malan; the man replied, "You are the man that used the sword with such force in the coach." Sel.

\* \* \*

John Brown of Hamilton, alleges C. H. Spurgeon, said to a young minister who complained of the smallness of his congregation, "Is it as large a one as you will want to give account for in the day of judgment."

The S. S. Times.

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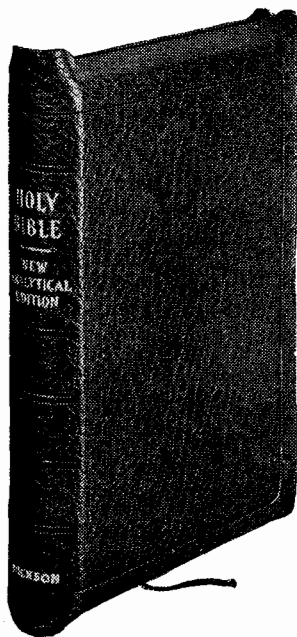
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ITHESSALONIANS  
4:6

6 That no *man* go beyond [transgress] and defraud [wrong] his brother in *any* matter: because that the Lord is the avenger of all such [in all these things], as we also have forewarned you and testified.

Le. 19.11,13; 1 Co. 6.8;  
2 Th. 1.8.

ITHESSALONIANS  
4:15

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [in no wise precede] them which are asleep.

1 Co. 15.51.

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